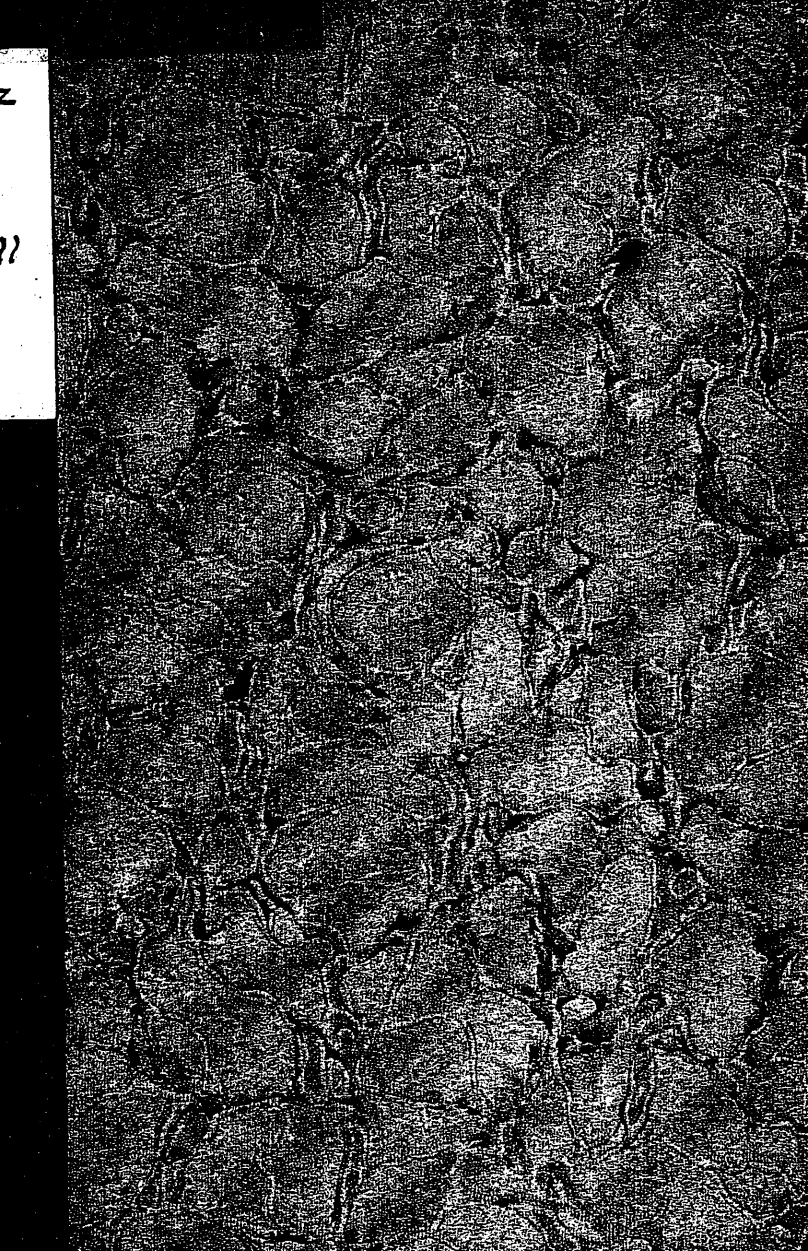


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A COMMON GROUND

FOR

FIELD AND INGERSOLL

BY LEWIS N. DEMBITZ,
OF THE LOUISVILLE BAR.

R. T. DURRETT,
202 EAST CHESTNUT ST.
LOUISVILLE, KY.

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BOOK

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BY LEWIS N. DEMBIS

OF THE JOURNAL OF THE

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LOUISVILLE, KY.

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A COMMON GROUND

FOR

FIELD AND INGERSOLL.

I have read, with deep interest, the controversy between Dr. Henry M. Field, the Presbyterian minister, and Robert G. Ingersoll, the chief of American infidels, and I have thought it over with care. I did not fail to notice that the infidel writer had brought to his task unwonted seriousness: his paper in the November North American is free from all scurrility: but he also takes more radical ground than ever before: he denies most directly the existence of God—of course, with the proviso, that nothing certain can be known on the subject: yet his language is such, that if it does not constitute an atheist, none is to be found.

His positive arguments against the Being of God, of a conscious creator, is drawn from the existence of evil and undeserved suffering, from the long continued triumph of wrong and violence: to me these arguments appear wholly irrelevant. If there is one phenomenon in nature which can not be explained without a conscious mind pervading the world, such a phenomenon as the structure of the brain, enabling men to think: the structure of the reproductive organs in animals and plants, with their result of reproduction: then there must be a God; and I can not deny Him, because he allows things to go on in His world differently from what I would do, if I, with my present lights, had a world to make or to govern. I may wonder why He allows so many things to go on that are distasteful to me: many before me have wondered, and have expressed their astonishment in immortal song: the writer of the Book of Job stands at the head of the list. The Lord speaks to Job out of the storm: He does not answer Job's question about the origin of evil: but He points out to him the many facts in physical nature, as to which man is as ignorant as about the moral government of the world. These facts have been studied since: yet much still is and long will remain unknown. In the meanwhile we may per-

haps do best to cling to the empiric formula of Job: "That to fear the Lord is wisdom, and to depart from evil is understanding."

The Parsee seeks to explain the existence of evil by assuming a God of Light and a God of Darkness, in perpetual struggle for the mastery of the world. This the Hebrew prophet boldly denies, when he says of God as acknowledged by the people of Israel: "He formeth light and createth darkness, he maketh peace and createth evil." And such, with the exception of Ingersoll and his little school, is the opinion of the civilized world.

The great infidel's onslaught on Calvinism in particular, and on religion in general, reserves its sharpest sting for the end. Dr. Field boasted of the eighteen centuries by which Christianity had outlived its assailants, and intimated that it might for as long a time outlive the assaults of Ingersoll. Ingersoll retorts that Christianity is no longer what it was in the middle ages, nor what it was one hundred or even twenty-five years ago: that its ministers now are afraid to preach, almost afraid to mention, dogmas then deemed essential: that they are giving up outwork after outwork: that if the change and decomposition go on at this rate, in less than a hundred years not a shred will be left. How many clergymen in America dare now to dwell in their sermons on the terrors of Hell? or on the wiles of Satan? What can Dr. Field answer? He must admit, that prudent rulers in the church follow the course of the shipmaster who carried Jonah away from Joppa; in the storm he lightened the ship by throwing his cargo overboard piecemeal. But with all that the ship remained waterlogged and threatened to sink with all on board, till Jonah, the cause of the storm, was cast out. No cutting off of abuses and excrescencies can save Christianity: the *cause* of its conflict with modern thought must be removed, to bring it into harmony with modern thought. This cause lies in the fundamental error of confusing God and man, of "associating" mortal clay, as an object of worship, with the Eternal and Almighty Father. Those claiming to be the followers of Jesus have adopted a system of faith and worship, contrived by Peter and Paul, of which Jesus is an object, and have swerved far away from that religion in which the Nazarene himself lived and died. If Dr. Field and the hundreds of millions of his fellow-Christians will earnestly search for and boldly grasp the doctrine which Jesus, their Master, held and which he taught his disciples and hearers: not only believing in it but acting upon the doctrine, they will stand on firm ground, and "the gates of Hell," if such there are, can not prevail against them: neither can Ingersoll and all his clan.

Outside of the New Testament we have no tradition as to what Jesus

said or thought. The apocryphal gospels, the stories about him in the Talmud, are of late date, and probably, to the last word, sheer fabrications. Pagan writers are as silent as the grave. But those who have studied the history and teachings of the Synagogue and of the early Church, and the current of thought in Western Asia, about the time of Christ, are enabled to sift the material furnished in the New Testament, to eliminate what is false, and to retain what is genuine and true.

Critics agree that interpolations could have crept into the gospels only from one side. During the first hundred years after the death at the cross the Church was divided into two camps: the Ebionites, led at the first by James, the Master's brother, and made up of Jews and of such Gentile converts as adopted the Jewish law along with membership in the Church of Christ, and the Catholics, whose creed and practice grew out of the compromise between Paul and Peter, or more properly speaking out of Paul's conquest over Peter. The Catholics grew in numbers and power, and gradually swallowed up the Ebionites: and the records had to be changed and interpolated from time to time, to suit the views of the victorious party. Hence, whatever sayings of the Master we find in the gospels, favorable to the Ebionite view, must be genuine: they could be saved from expunction only by the overwhelming force of the tradition that upheld them as genuine. On the other hand, almost all critics of our time have rejected the whole of the so-called Gospel of John as a pious fraud, conceived late in the second century, for the purpose of finally crushing out all Ebionitic tendencies.

At the very beginning of the Nazarene's career as a teacher, we hear him give out these memorable words: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever shall break one of the least commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven; but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven."

Later on we find him reading publicly from the Prophets in a Synagogue of Galilee. He could not have done so, without first testifying in the words of the customary benediction, that God had given the Law of Truth, and that he had chosen Prophets, speaking the truth. Not long before his death, after healing a leper, he charges him to go to the priest and to offer the sacrifice demanded by the law of Moses. When he justifies his disciples for breaking ears of corn on the Sabbath, he does it on grounds familiar to the strictest Pharisee, and fully tenable, if it be

conceded that their mission among men was as important as a holy war. He slighted, it is true, the Pharisaic custom of washing hands before every meal, a custom intended to symbolize the sacerdotal character of every Israelite; but here he had the sympathy of the Sadducees on the one hand, for they abhorred the idea thus symbolized, and on the other hand, of the "People of the Land," who admitted the truth of the Pharisaic theories, but declined to follow them in practice on account of their irksomeness. Nowhere does the Teacher in so many words authorize the breach of a single law of the Pentateuch. The strongest proof of his persistent faithfulness to the Hebrew scriptures, and to the ceremonial law contained in them, is furnished by the fact, that long after his death all of his disciples clung to it, his brother James to the end; and Simon Peter never saw his vision about unclean meats, till brought over to the rejection of the Law by the stronger mind and will of Paul who had never seen or heard Jesus. The Pentateuch is a civil and political, as well as a moral and religious code, adapted to "the hardness of men's hearts." Jesus insisted that a compliance with this law, and something above and beyond it, was required of the elect who were to enter with him into the Kingdom of Heaven. This notion was not an original one with him. The men of the Great Synod and their successors, the Pharisaic Rabbis, aimed "to make a fence around the law," and they did this with regard to moral as well as ceremonial duties. The term "inside of the line of duty" is of frequent recurrence in their writings. Now Jesus values an exalted morality, man's keeping himself far inside of the line of duty, much more highly than the offering of sacrifice and paying of tithes. So did all the prophets. Isaiah begins his admonitions:

"To what purpose is the multitude of your sacrifices unto me, saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs or of he-goats.—Bring no more vain oblations; incense is an abomination unto me: new moon and Sabbath, the calling of assemblies: I can not away with iniquity and the solemn meeting."

Jeremiah seems to deny the authenticity of the laws governing sacrifice, when he says:

"Thus saith the Lord of hosts, the God of Israel: Add your burnt offerings unto your sacrifices and eat ye flesh. For I spake not unto your fathers, nor commanded them on the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices."

Hosea prepares for the abolition of sacrifices, when he says: "So will we render as bullocks our lips," and Micah makes light of "burnt offerings, of calves a year old, of thousands of rams and ten thousands of rivers of oil."

Jesus was not in his teachings as revolutionary as any of the four prophets here named. Colonel Ingersoll is wholly mistaken, when he classes the great Nazarene with himself among those who scorned and reviled the religion of their fathers. He might as well accuse every preaching friar, who in a fast-day sermon scourges the shortcomings of his audience, and of his brother clerks, as an enemy of the Catholic Church. Martin Luther, starting out as a scourger of abuses, became at last such an enemy: but Jesus never went as far in his dissent as Luther did. The friar of Wittenberg found all Western Christendom united under the infallible authority of the Pope: when he burned the Pope's bull in the market place, he declared war against the whole church: but Jesus found his people divided into sects and schools, and took ground, not beyond, but between them. With the Hellenists, who mingled the Mosaic Law with Greek speculations and oriental mysteries, he had little or nothing in common; he must, however, have pleased the Sadducees a little, by questioning the binding force of some "traditions," sacred in Pharisaic eyes. With the Pharisees he agreed very nearly; he acknowledges the authority of "those who sit in the seat of Moses:" he shares their belief in the resurrection and in good and evil spirits: he has studied in their schools: for his teaching, and especially his parables, read remarkably like those of the Sages of the Mishnah. His invocation: "Our Father which art in Heaven" is a well known formula of Hebrew prayer: the Pharisees, like him, loved to call God: Our Father. Twice, at least, he takes occasion to side with one of the great Pharisaic schools, that of Shammai, against the more popular school of Hillel. Thus he holds, with the former, in opposition to the latter, that a man may not divorce his wife for any cause but fornication: and that cummin and aniseed are not subject to tithe. But he borrowed the Golden Rule from Hillel. His feats of "driving out devils" were not pleasing to the Pharisaic Rabbis, who did not encourage what we would in our days call superstitious practices: but these feats endeared him to the "people of the land:" to the "publicans and sinners," as the gospels call them. He was by no means the only man who practiced such feats in his time, and he has not been without a steady sequence of imitators, among Jews as well as Gentiles.

Why, then, if he differed so little from established standards, was he put to death? Had he really spoken in the style of self-adoration ascribed to him by the fourth Gospel, some crowd of indignant Jews would certainly have stoned him to death, cheerfully braving the wrath of Pontius Pilate at their breach of the Roman peace. They would not have waited for his slow judgment. But he never said anything of the kind: and I do not believe that either Caiaphas, the High Priest, or the

Sanhedrin, or the mob of Jerusalem, had any greater share in his death than that of indifference. The populace, when given the choice to save one life, naturally preferred the patriot guerilla, Jesua Bar Abba to the enthusiast Jesua Bar Joseph. The High Priest and his friends agreed that it would be dangerous to interfere in favor of a man who claimed to be the Messiah: that is, at first King of the Hebrews, but ultimately King of all mankind.

I have good reasons for this assumption. The Apostolic creed, older than the redaction of any of the gospels, says: "who suffered under Pontius Pilate," not "who suffered under Caiaphas:" the clearly defined tradition that Judas betrayed his master by identifying him, proves that his captors must have been Romans, not Jews, to whom he is said to have become an eye-sore and a stumbling-block. The description of the trial before the High Priest is vague and absurd. The Jews, it is admitted, had no power to punish him: why should they try him, if they could not pronounce a sentence? The writer of the account in Matthew, who thought that no witnesses were needed, because the culprit acknowledged his guilt, knew nothing of Jewish criminal law: for that law insisted in all cases on "the mouths of two or three witnesses" and paid no regard to confessions in or out of court. In short, Jesus was not put to death by the Jews, either directly or indirectly, simply because he gave them no occasion therefor: in his life he had not been a stumbling-block to them, though he became such innocently long after his death, in the strange doctrines concerning him that were spun from the fertile brain of Paul of Tarsus.

There is no doubt, that for a while, Jesus considered himself the Messiah promised by the prophets, who was to inaugurate the Kingdom of Heaven upon earth. The prophets are very explicit in foretelling the reign of universal peace, happiness, and knowledge of God; but not nearly so distinct in pointing to the Anointed Ruler in that Kingdom. It is now admitted that the passages which were formerly considered the strongest predictions of the Messiah, have no such application at all. However, Jesus, like most of his countrymen, believed that a Messiah was foretold, and that his advent was near: and when his oldest disciple greeted him as the Messiah, the son of David, he accepted the dangerous compliment, and paid for it with his life. He felt himself unfitted for the Warrior King of popular conception; for a Joshua or David on a grander scale: he expected rather that "with the rod of his mouth he would slay the wicked." But while not hoping to wear the laurel of the conquering hero, he by no means expected to perform his task by dying a shameful and agonizing death at the hands of his enemies: for when

he finds himself brought to this pass, he cries out: *Eli, Eli, lama shabaktani*: My God, my God, why hast thou forsaken me? These words could never have crept into the Gospels if they were not authentic.

Thus we have in Jesus a Jewish teacher, who taught the religion of his people in the same spirit in which it had been taught by the Prophets. The vigor and swing of his language raised him high above his contemporaries. He was at first narrowly national, when he refused to step outside of Judea and Galilee, to preach to the Heathen, for fear of throwing his pearls before the swine. He was thus less liberal than the writer of the Book of Jonah, who reproves the prophet for his reluctance in preaching to the men of Nineveh, or than the second Isaiah, through whose inspired pen the Lord promises the heathen: "even from them will I take for Priests and for Levites." He broadened later on, but not more than these: and when he sought converts among the Gentiles, he did not run counter to the sentiment of his co-religionists; for he says to them: "Ye compass the sea and the land, to make even one convert," and it is well known that in his days almost every city throughout the Roman Empire contained half-converts to Judaism: men who denied the deities of the pagan, who believed in the mission of Moses, and who kept the Sabbath. He differed in nothing from the best Jews of his time, except in his greater talents, his more emotional piety, and in his temporary belief in himself as the Messiah. Even in this belief he did not stand alone: there was more than one other enthusiast, who had a like faith in himself, and who suffered a like cruel fate at the hands of the savage Romans. Nor was his belief in his own Messiahship an unmixed mistake. Assuredly, no one single life after him has borne more fruit in the subsequent history of mankind: and notwithstanding all the horrors perpetrated in the name of Christianity, it is very probable, taking all in all that the remembrance of the life and sayings of Jesus of Nazareth has made mankind somewhat wiser, happier, and better than it would have been without him. Certainly, that Law and those prophetic books, in which he believed, would not be now as widely known among men, as they are, if they were not accompanied on their travels through the world by the accounts of the life and work of Jesus of Nazareth.

The substance of the Law and the Prophets was summed up by the men of the great Synod in the closing verse with which they fitted the little book of Ecclesiastes into the Canon: Fear God and keep his commandments: for this is the whole of man. To the Israelite these commandments are manifold, and God's demand upon him are thus stated:

"And now, Israel, what does the Lord thy God require of thee; but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy

God, with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes which I command thee to-day for thy good."

But addressed to all mankind, these demands, in the words of Micah, are simple: "He has shewed thee, O man, what is good, and what the Lord seeketh of thee: but to do justly and to love mercy, and to walk humbly with thy God."

"Thy God" may be Ashur as worshiped at Niniveh, or Amon of Thebes, or Zeus, or the deified Christ, or Buddha: for thy error in naming thy God and defining his attributes thou wilt no more suffer, than for an error in astronomy. Have but such a conception of God as leads to justice and mercy, and act faithfully on that conception: nothing else is demanded. Paul tried to make much of Habakkuk's saying: "The righteous man shall live by his *faith*!" But the word thus rendered—the Hebrew *Emunah*—is faithfulness, constancy; not belief. That beautiful pendant to the Old Testament, the Epistle of James, disposes better than I ever can of that vagary of "salvation by belief."

Truly James says:

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world."

But to the Israelite the Lord is a jealous God, forbidding all "association," all image worship: the Israelite must be clean, self-respecting, holy: he must denote his faithfulness by the observance of the Sabbath, the holidays, the laws of food, and a certain social and civil polity. This he must do, that he may be a light to the nations, that he may carry the banner of monotheism unspotted, till all mankind are gathered beneath its folds: he is to be a living sign, that there is a God, and that he has revealed himself to the children of man.

Such laws, Colonel Ingersoll will cry out with amazement, such a polity, are to enlighten and ennoble mankind! Why, there is slavery and there is polygamy!

Of course they are there! Is the moral government of the world alone to stand outside of the Law of Evolution? Does any one think, that the customs of America, in the days of Grover Cleveland, would have been fitted to the wants of the men who lived with Moses, or with Josiah, or even with Ezra? They certainly were not! and we must not seek in laws that were then given to Israel (no matter how inspired) anything but the germs of that growth, which is now fully attained in the minds of the best and purest men; the first steps in the progress of righteousness and mercy. These germs are found throughout the Pentateuch: the steps of progress are always in the right direction. Barbarism

is the law which the strong make for their own benefit: humanity and enlightenment are nothing more than the recognition of the rights of the weak. Now that very horror at barbarous, oppressive institutions which Colonel Ingersoll professes, has come to him through the traditions of the last three hundred and fifty years of Protestantism, which have imbued the Teutonic races with the spirit of the Hebrew scriptures, teaching this spirit not only from the pages of the Old Testament, but also as reproduced in the New. Aryan civilization alone, whether Hindoo and Iranian, or Greek and Roman, or German and Slavonic, would have left him callous to the wrongs of slavery, and would have presented him with the spectacle of concubinage more degrading than the condition of equal if plural wives among the Hebrews.

The Netherlands were in modern times the cradle and the first refuge of civil and spiritual liberty: they became such at the cost of countless hecatombs of murdered men and women. Their struggle for freedom begins with that glorious night, when the burghers of Antwerp broke the idols in the Cathedral, to the tune of the Ten Commandments in Marot's French verse. The English of those days, the subjects of Elizabeth, caught the first glimpses of the sovereignty of the people from the books of Judges and Samuel. The warriors of Fairfax and Cromwell upset a tyrant's throne, "with the praise of God in their mouth, and a two-edged sword in their hand"—anxious "to bind their kings in chains and their nobles in bands of iron." Our own revolution was rung in by a bell inscribed with the words from Leviticus: "Proclaim liberty to the land and to all the inhabitants thereof." The French tried to make their revolution out of Plutarch, instead of the Old Testament, and they failed wretchedly.

Within our own generation the recapture of fugitive slaves was resisted under the sanction of a "higher law"—found in a little text in Deuteronomy: "Thou shalt not deliver the servant to his master! In one of thy cities he shall dwell, where it pleaseth him." The higher law has triumphed, the fugitive slave clause of the Constitution, "a covenant with death, a league with hell," could not stand: and millions still sing gleefully: "Let my people go!"

The self-evident truth, that all men are created equal, was not evident at all to the soaring mind of Plato or to the subtle intellect of Aristotle. It is evident to us, because our Bible begins with the story of Adam and Eve, the first parents of all mankind. This common parentage leaves no room for kingly races, sprung from Zeus or Odin. Cerdic, first King of the West Saxons, to whom Queen Victoria can trace her lineage, was to his heathen contemporaries the fifth in descent from the wargod Odin:

only when the West Saxon acknowledged the truth of the book of Genesis, the divine descent of their Kings vanished into thin air: their King became the brother of his people.

The modern idea of the State, territorial and not tribal, dates from the behest, repeated forty-five times in the Mosaic Code: One law shall be for the native born, and for the stranger that sojourneth among you, which is meant for a union of hearts as well for equality of rights: for at one place the words are added: "And thou shalt love him as thyself!" The leniency of our most recent laws to debtors, the disappearance of the debtor's prison, is foreshadowed in the same Code by the year of release, by the exemption of the "upper and the nether millstone," by the garment to be returned at night; in its denunciation of those who take in pledge the goods of the widow and the fatherless, in the year of jubilee, that earliest of homestead laws. Our great charities and our poor laws are but a development, often misdirected, of that corner and gleanings of the field, made immortal by the story of Ruth. The sacredness of private property against the arbitrary whims of Kings and rulers has found its strongest bulwark in the simple but fearful tale of Naboth's vineyard. What we call chivalrous conduct, that is, man's daring and doing valiant deeds for the love of woman, quite unknown to the Roman and nearly so to the Greek, dates back to Jacob's feat of strength when he rolled the stone from the well at Haran, and to the gallantry of Moses fighting for Jethro's daughters against the discourteous Shepherds at the well in Midian. Yet Jacob was a polygamist and Moses failed to reprove him. That every man owes exactly the same respect to his mother as to his father, is a principle foreign to every law, not drawn from the Pentateuch. The daughters of Zelaphehad, if the account in Numbers be true, became heiresses under very old Hebrew law; the law of the Twelve Tables at Rome, enacted a thousand years later, still gave the inheritance of the citizen, who died without sons, to the nearest male kinsman: and the full right of daughters to inherit like sons came in Rome only in Christian times: in England it has not come yet. Naomi and Ruth dealt as widows with the lands of their deceased husbands as no Roman, Greek, Teuton, or Hindoo widow could have done in pagan times. And with all the scriptural recognition of polygamy, those glorious fellows, the Pharisaic lawyers, could draw up from their conception of the underlying principles of the law, the following formula of the marriage contract, which is still used among the Jews of our own time:

"On (such a day) says — son of — to the maiden — daughter of —: Be thou my wife, and I will *serve* (aramaic *efla'h*), *honor*, feed, and clothe thee, like Jewish husbands who serve, honor, feed, and clothe their wives faithfully," &c.

Just as those same lawyers, by the institution of alimony for orphan daughters, established a practical equality for them with their brothers.

The men of ancient Greece banqueted together in the *megaron*, as the Arabs of our day still sip their coffee by themselves in the *kahawah*. Modern family life had its first germ in the supper of the Passover night, where every father of a household feasted with his wife, his sons and his daughters, his man-servants and his maid-servants: a better and holier purpose of that "supper" than that to which it has been perverted in the Eucharist. But at the head of all institutions of Israel stands the Sabbath: given to Israel and to mankind: "In order that thy ox and thy ass may rest, and the son of thy bondwoman and the stranger be refreshed."

The progressive spirit of the Revelation which God gave to mankind, by inspiring the race of Israel with certain tendencies of righteousness, has worked so long and so steadily, especially in those English speaking countries in which this revelation has been most thoroughly studied, that the first steps in the progress now appear to the careless observer so far off in the rear, as to be mistaken for steps backward. But nothing in the Hebrew revelation urges us backward on any line. Slavery has become impossible: polygamy is near extinction. The ground gained will not be lost, by our letting our children read the lives of the polygamous slave-holders, abraham and Jacob. Experience has proved, notwithstanding the fears expressed by the great infidel, that children are not corrupted by reading the Book of Genesis. The patriarchs had faults, like other mortal men: they were not incarnations of abstract virtues or of divinities. Their faults are not concealed. Isaiah says: Thy first father sinned, and thy advocates rebelled against me.

The Hebrew scriptures teach us, that God as the Creator and Father of mankind, is leading the race forward to ever increasing wisdom, virtue, and happiness. They leave us to hope for immortality beyond the grave; but they do not undertake to describe conditions which to the human mind are inconceivable, and are silent as to the joys or terrors, temporary or eternal, of a world which is wholly unknown. They speak of the rewards and punishments which Providence deals out in this world, both to nations and to individuals; and what is thus said agrees in the main with human experience. They contain the frank admission, that the innocent often do suffer, that the undeserving do often rejoice. Eliphaz and his two companions deny this: but God tells them they are in error. From any but those of the Hebrew race these scriptures demand no irksome observances, nothing indeed but justice, mercy, and an humble walk before God. They require no assent of the mind to

any dogma as the price of salvation. They promise the disappearance of war and strife, between nation and nation, and between household and household; for every man is to sit under his own vine and under his own fig-tree, with none to make him afraid.

Why can not Dr. Field and Colonel Ingersoll unite with me on this platform? They or their children will have to come to it at last. Mankind can not live without God: not because unbelief renders men miserable: but because God *is*, and truth ever works its way to be widely and certainly known. The dogmas concerning the incarnation, the Devil, the Nicean trinity, like the belief in the Avatars, in Angro-Mainius, or in the Homeric Trinity of Zeus, Athene, and Apollo, from which these dogmas were borrowed, can not, when they are once doubted and shaken, stand long in the light of reason. These fanciful beliefs have done good work: they have sugar-coated and thus made palatable, to the great heathen nations of the earth, a high and pure system of ethics, and a monotheistic kernel of thought. Having done this work, these vagaries of the human mind may now and soon will be dropped, and will be forgotten save as incidents in the history of the human mind. Nothing will then remain but that truth which the Israelite still professes night and morning, as the Nazarene did in his days: Hear, O Israel, the Lord our God, the Lord is One: that truth which makes man capable of fulfilling the great command: Thou shalt love thy neighbor as thyself. The time indeed seems near, of which it is told: The Lord shall be King over all the earth: in that day the Lord will be One, and his name One.



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